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THE RECOGNITION QUESTION

This question continues to be the subject of warm debate, as precipitated by the Fifth World Order Conference at Cleveland last November. The Federation of Latvian Evangelical Lutheran Churches in America, with some 30,000 members, has registered its protest at the World Order recommendation of a conditional recognition of Red China. Dr. B. A. Garside, who is active in the Committee of One Million, has a strong anti article in the National Review for February 28 (Reprints of it are available from National Review, 150 East 35th Street, New York 16.) On the other hand, the Council of Christian Social Action of the United Church of Christ (i.e., Congregational Christian and Evangelical and Reformed Churches) at a meeting on February 21, endorsed the recognition of Red China and its admission to the United Nations "under certain conditions."

The debate also continues in Canada. In The Observer (official organ of the United Church) for February 1 Dr. L. S. Albright, a former missionary, had opposed recognition. Then in the March 1 Observer Mr. Edward B. Jolliffe, an attorney who is son of a former missionary in Chengtu and himself visited China recently, makes a plea for recognition and admission into the United Nations.

The General Board of the National Council of the Churches of Christ in the U.S.A. in their meeting at Hartford on February 25 took note of the controversy aroused over the findings of the World Order Conference at Cleveland, and reiterated the right of churches and church councils to "study and comment on issues of human concern, however controversial." They invited full and open criticism of such comments, but rejected any criticism that took the form of an attempt to limit full freedom of discussion. At least one comment on this action has charged the General Board with pussyfooting on the crucial issue of recognition, but it is pointed out that that question was properly referred from the World Order Conference to the National Council's Department of International Affairs, where it is now under study, and that until that Department makes a pronouncement it would not be proper procedure for the General Board to anticipate its conclusions.

DR. HENDRY'S REPORT

Dr. Charles E. Hendry is Director of the School of Social Work in the University of Toronto. His report of a fortnight spent in China recently by himself and wife appeared in six articles in the Globe and Mail of Toronto for January 24-30, 1959. This report is taken from Endicott's summary in his Canadian Far Eastern Newsletter. He was tremendously impressed with what he saw. "This momentous decade in China may well come to be regarded as one of the most comprehensive, radical and consequential in recorded human history." In regard to the mobi-

Issued bi-weekly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objectively as possible, with a minimum of interpretation. When interpretation is necessary, it is enclosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, $2.50; Overseas, Firstclass $4.00, Secondclass $3.00. Airmail $5.00 in 15¢ zone, $7.00 in 25¢ zone.

lization of human energy in the Great Leap Forward, he uses such expressions as "fanatical dedication" and "incredible achievement".

He interviewed a doctor in a psychiatric hospital in Shanghai, a man with a cosmopolitan background. The doctor told him, "When I was in private practice, I spent everything I earned and still needed more. My relatives were always coming to me for financial help and money had become a burden to me. I find I am really much happier now. I am paid a regular salary. I live within it. I am not bothered by demands made upon me and I can devote my life to my work."

Dr. Hendry was especially interested in prisons and reform schools. From his visits to these he was convinced that rehabilitation, not revenge, reform, not punishment, was the guiding principle. (But these were undoubtedly show places, and should be compared with the documented reports of missionaries, some of whom had experience in institutions with no rehabilitation purpose.)

He found the 8-8-6-2 formula widely accepted: eight hours work, eight hours sleep, six hours for eating and relaxation, and two hours for study. This he found made it possible, in spite of the intensity of work, to have capacity audiences for operas and other entertainment mediums.

TEN YEARS OF STORM (Feng Pao Shih Nien) by Chou Ching-wen

My Chinese friends are excited over this newly published book of nearly 600 pages (Hong Kong, January 1959). Chou Ching-wen has been an outstanding member of the Democratic League. As such he has been very critical of the Nationalist regime before Liberation, and so was accepted into the so-called coalition government that was formed when the Communists came to power. He was in the inner government circles in Peking, being Assistant Secretary of the State Council, a position which he held until his escape to Hong Kong about two years ago. For a year after his arrival there he kept quiet, and many people wondered if he was acting as a secret agent for the Peking government. However, about a year ago he called in reporters and made a statement denouncing the Red regime, and now has published this report of his experiences during the past ten years. Several who have read it through consider it the most devastating expose of the Chinese Communist regime that has yet appeared.

Chou Ching-wen is not a Christian, and though sympathetic with the persecutions they have endured, makes only passing mention of them. On page 199 he lists, not very accurately, a dozen or so of those denounced in 1951 and 1952 (Methodist Bishop Chen Wen-yuan is called Congregational Bishop Chen Chih-yuan). He was more conversant with what took place in Peking, and especially in Yenching University. He devotes two pages to a description of the proceedings against Philosophy Professor Chang Tung-sun, and then adds that Lu Chih-wei and T. C. Chao had an even harder time than Professor Chang, being dismissed from their posts, though later "graciously" reinstated.

His attendance at State Council meetings gave him an inside view of the Peking government which we get nowhere else. One incident he relates is of a meeting in which they were discussing ways of making a better impression abroad. Kuo Mo-jo casually mentioned that two or three years previously he had received an invitation to send a representative to the bicentennial celebration at Columbia University. Immediately Chou En-lai sat up and inquired sharply, "And what did you do with that invitation?" When Kuo Mo-jo admitted that he had just put it aside and not even answered it, Chou En-lai soundly berated him, saying, "Do you know who was president of Columbia University then? It was Eisenhower, and you had an opportunity to make a good impression on him and you muffed it."

These personal reminiscences of an intelligent and responsible leader in the Peking Government should make this volume an invaluable source book. I hope that before long it will be translated into English.

THE SERPENT AND THE TORTOISE: Problems of the New China

Edgar Faure, twice (1952 and 1955) Prime Minister of France, visited China in 1956 at the

invitation of the Chinese Government, and this book, published by St. Martin's Press, New York, for $4.50, is the outgrowth of that visit. It is a refreshing change from the common run of books about China today, which are usually either violent partisan statements for or against, or else rather dull scientific analyses. M. Faure is a realistic politician, but also with a lively sense of the human values involved; he can admire the real achievements of the new regime while at the same time debunking their more extravagant claims.

After his return to France, M. Faure continued to receive the People's Daily from Peking, and read it faithfully in the light of the background knowledge which his visit had given him. As a result he is able to make a very interesting reconstruction of what took place in China in June 1957. He points out that the comparative freedom of discussion of the "hundred flowers" period lasted right up to the June 12 issue. Then suddenly on June 14 there is a turning point, and a stern warning against rightists is delivered. With the zest of a political detective he sets himself to answer the question, "What happened between June 12 and 14 to cause this right-about-face?" Ultimately he learned that on June 12 and 13 there occurred in Hanyang (he says Hopei, but it must be Hupeh) a veritable student riot, with a thousand professors and students parading with anti-communist slogans. This was followed by other incidents: On June 17 a bomb was thrown at the secretary of the Communist Party in the Medical School of Peking; on June 25 a local Communist leader in Kuntou, Shantung, and six members of his family were assassinated; and on July 12 seven persons were assassinated in Lienkiang, Kuangtung.

In regard to the Hanyang episode, our readers will remember that the first object of rightist attack in the Christian church was Francis Wei, and that the article attacking him was reproduced in the August 12 Tien Feng from the Yangtze Daily of Hankow (See China Bulletin for September 30, 1957). It seems very likely that the attack on Dr. Wei was the outgrowth of that anti-communist riot.

M. Faure calls the change of attitude from June 14 on, "a sort of inversion of the Hungarian complex, the leaders fearing thenceforward that liberal methods increased rather than decreased the danger."

He has two chapters on The Regime and the Cults, and deals in a fairly satisfactory way with the Catholic situation. He interviewed Bishop Walsh and a number of Chinese priests, and understands clearly the impasse between the Patriotic Association and the Vatican. Protestants he dismisses with the strange statement that "they represent only a few hundred thousand persons and have no particular problems."

The Serpent and the Tortoise (the names of the two promontories on opposite banks of the Yangtze which have been connected by the Hankow bridge) is a book which the readers of the China Bulletin will thoroughly enjoy reading.

MISSIONARY NEWS

Rev. W. Plumer Mills, formerly YM Secretary and then Presbyterian missionary in Nanking, died in New York City on February 26, 1959.

Former Baptist missionary Rev. David C. Graham of West China is the author of a 114-page report published on February 17 by the Smithsonian Institution. The exact title of the monograph is not given in the New York Times news report which I have, but it is about the Ch'iang tribe in Western Szechuan, a tribe which some people had conjectured to be one of the Jewish lost tribes. He says he found not the slightest evidence to support that conjecture.

CHURCH NEWS

The China Post, "The Only English-Language Paper in Free China," devoted its Christmas number, December 24, to a description of the churches at work in Formosa. The publisher, Nancy Yu-Huang, apologizes for the presentation not being better balanced, evidently a belated realization that the biggest church organization in Formosa, the Presbyterian Church, had been left out altogether. Lt. Gen. J. L. Huang, Commander-in-Chief of the Combined Service Forces, begins with an article, "We Too Celebrate Christmas", and then Madame Chiang describes her prayer group. Then there are articles about Lutheran, Methodist, and

Catholic churches, the YM and YW etc. Front and back covers are very tastefully decorated with Christmas designs.

On February 6 the US Joint Publications Research Service published a mimeographed book "Translations of Selected Articles on Religious Theory and Activity in Communist China." Translations are by Clayton Chu, and most of the articles translated are from numbers 5 and 6, published in 1957 in Shanghai, of En Yen, a magazine for young people originally established by the National Committee of the YMCA. One is an article by YM Secretary Kiang Wen-han, telling of his visit to Moscow and the churches he visited there. The last article is from the New China Daily of Nanking, supposedly of October 5, 1958, but since the article is an accoun of what happened in the Kiangsu Provincial Christian Conference of February 26 to May 13, I wonder if there is a misprint in the date. It seems strange to wait until five months after the Conference was over before reporting it in the paper. Still more, Luther Shao, who according to our reports committed suicide in April, seems to be attacked in this article as though he were still living. Photocopies of this report may be purchased from: Photoduplication Service, Library of Congress, Washington 25, D.C. (Price is not stated.)

The Kiangsu Conference mentioned above dealt at large with the question of "Unlawful Activities," and made the following recommendations: "No church should undertake the activities of faith healing and demon exorcism, and all the practices which are harmful to the health of people's body and spirit must be stopped; all the socalled 'churches', 'worship-halls' and 'family meetings' which have been established without the permission of the government must be dissolved; with the exception of personal religious life, all the meetings must be held in the church; church organizations and personnel must be re-organized and re-distributed; the offerings of the Christians must be voluntary and nobody is permitted to ask for contributions from church members; no ministerial personnel should manufacture false 'witness' or spread the poisons of the imperialists and the counter-revolutionaries; ministers must not speak any words which are harmful to the welfare of the socialist fatherland, and when they hear any slanderous words they must not spread them but must report them immediately to the government."

At least one church was still calling itself Anglican (Chung Hwa Sheng Kung Hu) in December. P'eng Hua-ch'ing reports that this church in Ch'uanhsien, Kwangsi, had in its membership five persons honored as "model workers". (But possibly there is no other church in Ch'uanhsien for it to unite with.)

At a political study institute in Shaokuan August 18 to September 6, Kuo Pao-kuang made a report on what took place in the Kuangtung Province delegated Christian Conference. This is the first indication we have had that such a Conference had taken place, and we still do not know what transpired there. As it must have been ended before August 18, it is not likely that at that early date they took any action regarding unification of the denominations at work in Kuangtung. Rev. Ma Ta-ching was made Chairman of the Shaokuan Three Self Committee.

CATHOLIC NEWS

Catholic authorities in Hong Kong have been trying in vain to find out what has happened to Bishop James E. Walsh in Shanghai. The last known contact with him was on October 19. Some time later a telephone call from Hong Kong to his rectory at the Church of Christ was answered by a servant, who said simply that he had not seen the Bishop for a week. Later attempts to get information through the British Consulate in Shanghai elicited only the fact that rumors of his arrest have been circulating in Shanghai.

A Chinese nun, Sister Mary Lucy Ho of the Sisters of the Immaculate Conception of Montre has been sentenced to three years of hard labor.

A Vatican official, in response to a question as to the validity of the consecration of bisho in China without authorization from the Holy See, replied that certain questions must be verifi before this could be answered. Those questions are: Was the consecrating bishop acting freely? Did he intend to perform a valid consecration? Was the essential ritual changed? The point of last question is that it is reported that a list of 16 questions dealing with political support of Co munism have been introduced into the consecration ritual. The official considered this perver sion of the ritual a serious matter, but did not think there was any danger of the practice sprea ing to the Communist countries of Europe, where the Catholic Church had a strong and ancien tradition to uphold it. He ascribed it to the "Asian pagan mentality at work in China." The Vatican does not seem to have much hope that a schism in China can be averted.

Farrar Strauss and Cudahy have a book by Bishop Walsh, published in 1958, entitled The Young Ones, a series of vignettes of young Chinese Catholics.